A 7. 42. 56.

A DISCUSSION

Of the Lawfulness of a Pastor's Acting as an

OFFICER

In Other

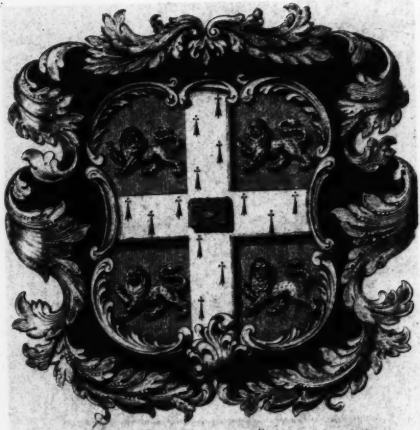
Churches

Besides *that* which he is specially Called to take the Oversight of.

By the late Reverend

Mr. *Nathanael Mather.*

LONDON: Printed for *Nath. Hiller* at the *Princes Arms* in *Leaden-Hall* Street, over against St. *Mary Ax*, MDC XCVIII.



Academiæ Cantabrigiensis
Liber.

336 / 81

TO THE

READER.

THat *a* Particular Congregational Church is an Inſtitution of Chriſt, *is clear in the Scriptures of the* Old *and* New Teſtament: *Which being granted, there muſt needs be ſomething* proper *and* peculiar *unto every ſuch Church, which is not* common *to another: For altho*

every Church hath Miniſterial Officers *and* Ordinances, *which are all of the ſame* kind, *yet they are not the ſame* individual *Miniſtry and Ordinances, nor in* common; *any more than the diſtinct Families of two Men, each of whom has a Wife, Children and Servants: One is not the Husband of the other's Wife, nor the Father of the other's Children, nor the Maſter of the other's Servants. And why ſhould we ſpeak or act*

leſs

leſs rationally about a Spiritual Corporation *or* Society *than about* a Civil *one? Will we allow that the* Maſter *and* Wardens, *and* Priviledges *belonging to* one *Company, may be challenged or borrowed by* another? *May the Father, Husband, Maſter of* one *Family be challenged or borrowed by* another? *As this Husband, Father, Maſter is the proper and peculiar Right of this Family in a correlation; and this*

Magistrate, Warden, Governour is the peculiar Right by correlation to this Company *or* Corporation: *So it is in* Spiritual Fellowships; *this Pastor, Elder or Deacon, with all his* Office-power *in Administrations, belongs to this Church, and to no other; so that he is* their *Officer, and related to* them, *and hath no right to administer or exercise his Office in any* other *Church,* God being the God of *Order,* and not

of

of *Confuſion*, as in all the Churches of the Saints; *for if God hath not confounded* natural *and* civil *relations, neither hath he thoſe which are* ſpiritual.

Since Antichriſtianiſm *hath blinded the eyes of the Profeſſing World, the plaineſt Doctrines of Faith and Order have met with great Contradictions and Oppoſition; Yea, the minds of ſome who were greatly enlightned in matters of* Faith, *have been left un-*

der much darkneſs about the matters of God's Houſe; *the Church being ſtill, in a great meaſure, fed in a myſtical and* hidden *State, and not yet come forth to a* fulneſs *of* ſeparation *from* Antichriſtian *entanglements and pollutions, as ſhe will when* the Myſtery of God ſhall be finiſhed.

And many who ſeem to have gone farther *than others in the acknowledgment of Truths appertaining to the Churches*

Churches of Chriſt, and the Forms *and* Ordinances *inſtituted by Him; yet for want of fuller Illumination, or being byaſs'd too much by* Worldly Intereſt, *and* men-pleaſing *compliance, have practiſed not only* ſhort *of the* Rule, *but alſo very* ungroundedly *and irregularly in theſe* ſacred *things: Not to mention more Inſtances than the particular* Point *which is learnedly and nervouſly* diſcuſſed *in this* Trea-

Treatiſe; *Some even of the* Congregational Perſuaſion *having extended the* Communion of Churches *beyond the Bounds which Chriſt hath ſet, by making it reach to* Office-Power; *have thereby fallen into a* Miſtake, *which is in it ſelf, deſtructive to the nature of a* Spiritual Corporation: *For if* Miniſterial Power *be communicable, why not the Priviledge of Church Membership much more? And ſo he that Votes to ad-*

admit a Member in one Church, may alſo by vertue thereof, Vote in the admiſſion or rejection of Members, or in the Election of Miniſterial Officers all the World over, *and then what becomes of* particular Churches *and their Priviledges?*

It is true, there is ſuch a thing as Communion of Churches *in a Siſterly converſe and Entertainment of one another, whereby they allow of each others*

Church

Church State, *without* impoſing *upon one another*, *or* parting *with any thing which is* proper *to themſelves alone*, *as* Church-Membership *and* Office-power.

It is one thing to partake *of the benefit of Power*, *where it is duly and lawfully exerciſed*; *and another thing to* exerciſe *Power*: *A Man who is a Member of* one Corporation, *may come and ſue for his Right in* another, *or have any Friendly* En-

Entertainment there ; But the Mayor *of one Corporation cannot come and ſit and act as a* Magiſtrate *in another* Corporation : *So the Paſtor of a Church may* partake *of the Lord's Supper in a place where he hath no power to* adminiſter *it.*

Chriſt's Commiſſion to a Paſtor *reacheth no farther than the Charge undertaken by him and committed to him* (feed the Flock over which the Holy Ghoſt hath made

made thee Overſeer,) *any more than that of the* Ruling *Elder or* Deacon.

Again, He *that* adminiſters, *doth it as an ordinary* Brother, *or as a* Paſtor. *If as a* Brother, *then what becomes of the* Paſtoral Office? *Churches may do without it*; *And this will juſtifie the Irregular Practices of thoſe who call* ordinary Brethren *to adminiſter the Seals as they have occaſion. If he adminiſter as* Paſtor,

ſtor; *it muſt be as Paſtor of the Church whereto he belongs: and then* one *Church hath power to make a Church-Officer for* another, *and to chooſe and ſet a Paſtor over it: Then alſo, where is* co-ordination of Churches? *Then likewiſe, every* particular Church *hath power to chooſe a* Catholick *Paſtor, which is abſurd: And if the Choice of the* Foreign Church *do give power, then a Member of* their own

own *might be a fitter Perſon for this Work, having power in the* Church *as a Member already, which the other has not. If he adminiſter as a* Paſtor *in* ſtanding *Office to one* Church, *and* occaſional *only to another; then there is more required to make an* occaſional Officer *than a* ſtanding Paſtor: *For there's but* one Church *required to the chooſing a* ſtanding Paſtor, *but* two *are requiſite to chooſe*

chooſe an occaſional Paſtor; *there needing the Choice of that* Church *only to which he is primarily related, to make him a* ſtanding Paſtor; *but beſides* that, *there muſt be the* Choice *of another* Church *to make him an* occaſional *Officer* pro hic & nunc.

But I ſhall not enlarge upon this, nor need I, it being the Subject of the enſuing Diſcourſe, *where it is ſtrenuouſly, yet modeſtly*

and calmly argued and clear'd, which I recommend to the Conſideration of the Unprejudiced and Impartial Inquirer after Truth. *It was Wrote long ſince, and Corrected and fitted for the* Preſs *by the late Reverend and Pious* Author, *whoſe Name it bears; Occaſioned by the irregular Practice of ſome* Church *or* Churches *who called in* Neighbouring Paſtors *to adminiſter the Lords Supper to them when they*

they had none of their own. Upon the like Practices here of late, and at the desire of some Friends who had seen it, He intended to have Printed *it had he lived; Which* Intention *of his is Warrant sufficient to Publish it since his* Death; *and indeed, neither* it, *nor the* Author *need any* Epistle Recommendatory: *This* Tract *is able to speak for it self; and as for* Him, *his Name and Memory are savoury and precious in more Nations than One.*

A

Diſcuſſion, &c.

Or, A

DISPUTE

Upon theſe

Two Queſtions:

Queſtion I.

WHether *a Paſtor of the Church at* Corinth *may Adminiſter the Lord's Supper in the Church at* Cenchrea?

Queſt-

Queſtion II.

Whether may a Member of the Church at Cenchrea *partake of the Lord's Supper adminiſtred there, by a Paſtor of the Church at* Corinth ; *himſelf not being clear whether this act of the Paſtor of the Church at* Corinth *be not unwarrantable ?*

Anſwer :

I conceive neither the one nor the other to

to be according to the *Rule*; but both the adminiſtration of the Paſtor of *Corinth* in the Church of *Cenchrea*, and the communicating of ſuch a Member of the Church of *Cenchrea* in the Supper, ſo adminiſtred there, to be ſinful.

I ſhall firſt enquire into the lawfulneſs of the Paſtor of *Corinth*'s Adminiſtration of the Supper in the Church of *Cenchrea*.

There

There are Three *Points*, the Consideration whereof will not be impertinent for the clearing of the present Case, *viz.*

I. *Concerning* Office *and* Office-Power *in the Church.*

II. *Concerning* Communion *of Churches.*

III. *Concerning the* strict invariableness of the Rule *given by Christ to his Churches, about all the affairs and walking thereof; and the* indispensible obligation

on *that lies upon them in no Caſe to ſwerve therefrom.*

POINT I.

Touching Church-Office *and* Power.

To be an Officer in the Church is to be Chriſt's *Subſtitute*, and in his Stead, not only by the Diſpenſation and Diſpoſal of Providence, but by a ſpecial Conſtitution and *Commiſſion* from *Chriſt*

in the way of an *Inſtituted Ordinance*. It is, I ſay, to be the *Subſtitute*, and in the ſtead of Chriſt unto the Church, for ſuch things as are within the *Officer*'s Commiſſion.

Hence *Office* and *Office-power* is not a thing of a *ſimple*, *abſolute* Nature; and thence, is not an *indelible* Character imprinted on him that is an *Officer*, which he carries ingraven on him

go

go he where he will: This is a *Myſterious nothing* devis'd and much argued about by the idle and curious Brains of thoſe that reaped Profit by the Fiction: But it is a Spiritual *Relation* (to which the *Inſtitution* of *Chriſt* gives a Being) and a Right, Authority or Power correſpondent thereunto. And hence, it hath a double Object by which it is limited and terminated, namely, the *Church*

and the *Acts* proper to the Office.

First, The Officer, as an Officer, is a *correlate* to *that Church* over which the Holy Ghost hath set him; but beyond *that* Church, his relation as an Officer extendeth not at all to others, over which the Holy Ghost hath not set him. The nature of *Relates* is such as that they mutually give and receive *Being* from each other; and thence the one is not

not a Relate but with reference to the other. And hence, remove that Reference, and you take away its being, and consequently cut off and intercept all its Operations as such; for that which hath no *Being* can put forth no *Operation*.

Hence it follows, That the Officer of a Church hath no being as an Officer, but in the Church, and wholly with reference to it.

and the *Acts* proper to the Office.

First, The Officer, as an Officer, is a *correlate* to *that Church* over which the Holy Ghost hath set him; but beyond *that* Church, his relation as an Officer extendeth not at all to others, over which the Holy Ghost hath not set him. The nature of *Relates* is such as that they mutually give and receive *Being* from each other; and thence the one is not

not a Relate but with reference to the other. And hence, remove that Reference, and you take away its being, and consequently cut off and intercept all its Operations as such; for that which hath no *Being* can put forth no *Operation*.

Hence it follows, That the Officer of a Church hath no being as an Officer, but in the Church, and wholly with reference to it.

The Language of the Holy Ghoſt concerning ordinary Officers is conſtantly ſuch as holds forth this. They are ſaid to be *ſet* in the Flock, *Acts* 20. 28. And they are to look to the *whole* Flock that they have *relation* to as Officers. *All* the Flock, *ibid.* So *Heb.* 13.7,17. *Your* Guides ----- *your* Rulers, not others; *that have rule over you*, not over *others*.

Both the Officer's power

power and perſon as an *Officer*, relate to that particular Flock or Church in which the Holy Choſt hath *ſet* him: Even as the Eye, or the like Organ in the Body, which is both a Member, and an Organ that hath a particular Office in the Body whereof it is a Member; but hath neither Member-ſhip nor Office out of its *own* body in another. The Eye in *Socrates*'s Head hath no

Office, nor is it a Member in *Plato*'s Head, nor can it ſee there. And thence, as the Body may poſſibly be without the Eyes, but then it is ſo far an *un-organized* body; yet the Eye hath no ſubſiſtence as an *Organ* (much leſs any action) out of the Body: So we read of Churches that ſometimes were without *Officers*, *Acts* 14. 23. but never of ordinary *Officers* without Churches, or that

put

put forth any act of *Office*, ſave in thoſe *particular* Churches in which they were both *Members* and *Officers*. For *Office* in the *Church* is ſuper-induced and *ingrafted*, as I may ſay, upon *Membership*, *Rom.* 12. 4. and thence my *Office*-Relation and Power cannot be extended to others than my *Member*-Relation toucheth and claſpeth hold upon. But the Paſtor of the Church of *Corinth* is no

no Fellow-Member with the Members of any Church but that at *Corinth*, for by them only can he be Cenſured.

Secondly, *Office-power* correſponds to the Relation, and is limited according to it, as to the *acts* in which (as well as the *perſons* over whom) it is to be exerted. A Paſtor of a Church hath no Authority at all, by virtue of that his Office, to Fine or Impriſon, or

or the like. Theſe are acts of Civil Authority, *his* is *ſpiritual*, for ſuch is his relation, and thence his power is limited to *ſpiritual* acts. Therefore to imagine Office-*power*, where there is no Office-*Relation*, or to allow *acts* of Office, and yet to deny *Office-power*, is to build Caſtles in the Air, and frame an imagination that overthrows it ſelf.

Again, All Church Offices are alike as to the

the *extent* of their power; for their power ariseth from their Office-relation to the Church, therefore one Officer is related to no more Churches than another; he hath no more Office-power in other Churches than another Officer hath. The Deacon of the Church at *Corinth* is related *as Deacon* to that Church, and none else but that: Even so is the *Pastor*. The difference between the

Of-

Offices of the Church lieth not at all in the *extent* of one to other *perſons* more than the other; but in the different *work* that the different Officers have alotted to them with reſpect to the ſame perſons. The Ruler is to attend with diligence to the Rule of the *ſame* Perſons or Church, and the Deacon to receive and faithfully diſpoſe the Temporal things committed to him of the

ſame

ſame Church that the Paſtor is to adminiſter a Word of Wiſdom to, and the Teacher a Word of Knowledge. The Scripture no where gives any the leaſt intimation of a Difference between them in this regard.

To iſſue this Point about *Church-Offices*. The *whole* of the power of *Office* is of equal extent with any one *part* thereof, as to the Perſons over whom it is to be exercifed. If

Ar-

Archippus may put forth *one* act of his Office to all the Church at *Coloſs*, or to other perſons beſides, he may alſo put forth *other* acts. If he may, as a *Paſtor*, feed all or any with a Word of Wiſdom, none of thoſe who are under his Charge for *that*, may be exempted from under his power as to *Rule*. If he may *rule* more Churches than one, he may *adminiſter the Lord's Supper* to more

more than one. If the Lord Jeſus hath put the Church of *Cenchrea* in the Commiſſion of the *Paſtor* of the Church of *Corinth* for *one* act proper to his Office, he hath alſo for *all other* Office-acts. Yea, and then all the Churches of *Achaia* are no more exempted than the Church of *Cenchrea*; And where we ſhall ſtop I know not, till we have made him an *Univerſal Paſtor*, or

Bi-

Biſhop Oecumenical, and ſo ſet him up to juſtle with the Old Gentleman at *Rome*; who (of the two) hath the better Title to it, having both *Phocas* his Grant, and *actual poſſeſſion* ſome Years above a Thouſand.

Of the foregoing Premiſes (before I paſs on to the *Second Point* to be conſidered) I ſhall make a double Improvement.

I. *Briefly deduce*

ſome Arguments *concluding the* Queſtion.

II. *Return an Anſwer to ſome* Objections.

Firſt, *Some Arguments concluding the* Queſtion.

Argument I. That comes firſt to Hand which was laſt touched upon. The Paſtor of the Church at *Corinth* may not *adminiſter the Lord's Supper* where he may not *Rule or Govern:* But he

he may not *Govern* in the Church of *Cenchrea*; And therefore, not *administer the Supper there.* I know no colour for it in the Word, That in *administring the Lord's Supper Archippus* should be Christ's *Substitute*, and in Christ's stead to the Church of *Cenchrea*, but in *nothing else*; In all *other* matters pertaining to *Office-power* having no Authority over them from Christ. If he

be Commiſſioned and Deputed from Chriſt for the *one*, he is and muſt be alſo for the *other*.

Argum. II. Where he may not put forth the power of a *Member*, he may not put forth the power of an *Officer*: But in the Church of *Cenchrea* the Paſtor of the Church of *Corinth* may not put forth the power of a *Member*, Suppoſe in Voting, Judg-

Judging, Admitting, Calling an *Officer*, or the like.

It ſeems unreaſonable and incongruous, that where he is not *ſubject* as a Member, he ſhould have the Priviledge to exert the *power* of a *Member*. And if not the power of a *Member*, much leſs the power of an *Officer*: But in Adminiſtring the Lord's Supper he puts forth the power of an *Officer*, doing that which

which none but an *Officer* may do.

Arg. III. *Ruling Elders* may as lawfully, and with as much Right, put forth the acts of their Office, as a *Paſtor* do any acts of his *Office*, in other Churches beſides *that* to which they have ſpecial *Office-Relation*; for they are *both* ſet in the *body* alike, he that *ruleth*, and he that *Exhorteth*, *Rom.* 12. But the *Ruling-El-*

Elders of *Corinth* may *not rule* over the *Church* of *Cenchrea*, and therefore neither may the *Paſtor* of *Corinth* adminiſter the Lord's Supper, there.

Arg. IV. Where a Man hath no *Office-power*, he may do *no Office-acts*; He is elſe a *Buſie-body*, ἀλλοτριοεπίσκοπος 1 *Pet.* 4. 15. There is ſuch a neceſſary and innate *alliance* and *connexion* between Office-*power* and Office-*acts*, as

as that the latter cannot be orderly put forth but by virtue of the former: But the Paſtor of the Church of *Corinth* hath no Office-*power* in the Church of *Cenchrea*; for he is none of their Officer; for he was never Called or Choſen by them; they never ſubmitted themſelves to him; the Holy Ghoſt never ſet him over them: None but *Members* in *Cenchrea* can have any *Office*

fice there, *Rom.* 12. 4. 'Tis only *Members* that have any *Office* (ſo we render it, the *Greek* Word ſignifies alſo *action* or *operation*) in the Body. But the Paſtor of the Church of *Corinth* is no *Member* in the Church of *Cenchrea*: *He* is no more a Member there than *any other* Member is; for the *Paſtor*'s Memberſhip, and a *private* Members Memberſhip are not at all diffe-

rent. The Members of *Corinth* are not Members in *Cenchrea*, for the Members make up the whole, contributing and containing in them all the eſſential cauſes, *viz.* both *matter* and *form* of the whole: If therefore the Members of the one were Members of the other, the Churches muſt be both one, and not two diſtinct Churches: And then when *Sardis* is dead, and *Laodicea* luke-warm,

warm, *Philadelphia* is ſo too. If the Limbs and Members of *Alexander* be the Members of *Ariſtotle*; when *Alexander* rides, *Ariſtotle* is in the Saddle too. The Paſtor therefore of *Corinth* is no Member in *Cenchrea*, and if no Member no Officer, and if no Officer he hath no Office-power, and therefore may do no Office-act there, ſuch as adminiſtring the Lord's Supper is.

Arg. V. If the Paſtor of the Church of *Corinth* may adminiſter the Lord's Supper in the Church of *Cenchrea*, he hath a right or *authority* to do it. If he have Authority to do it, he may *require* the Church to receive it at his hands, and the Church may not *refuſe* it: Yea, and this though the proper Paſtor of *Cenchrea* were living, and preſent with them. For the

the Death or Abſence of the Paſtor of the Church of *Cenchrea* gives the Paſtor of the Church of *Corinth* no more power or *right* in the Church of *Cenchrea* than he had before. Right to put forth an act of Office, and Authority to require ſubmiſſion to that act are inſeparable: He that may grant a Warrant, hath Authority to require Obedience to it. The Church of *Cenchrea*

may refuſe ever to receive the Supper adminiſtred by the Paſtor of the Church of *Corinth*, and not ſin in ſo doing; and therefore he hath no Authority to require it. And if no Authority to require their receiving, he hath no right himſelf to adminiſter it to them. For Right to Adminiſter, ſuppoſeth him to be Chriſt's Subſtitute, Commiſſioned from him for ſuch Admi-

ni-

niſtration; But to be Chriſt's Subſtitute, Commiſſioned by him, muſt needs infer an Authority and Power to require in Chriſt's Name, attendance upon ſuch an Adminiſtration whereto he is by Chriſt Commiſſioned.

Arg. VI. Without Power given him from *Chriſt*, the Paſtor of the Church of *Corinth* may not adminiſter the Supper in the Church

of *Cenchrea:* For no Man ſhould bleſs and ſeparate the Elements, ſo as from Common to make them Sacramental, unleſs he have Power or Authority given him from *Chriſt* ſo to do; for whatever is done of this kind, muſt be done in the Name of *Chriſt*, whoſe Work alone it is, by his poor Miniſter as his Subſtitute and Inſtrument to produce and really effect that Special Union which

which there truly is in the Sacrament between the Elements and his Body and Bloud. Chriſt doth not now ſeparate and bleſs the Bread and Wine amongſt us immediately in his own Perſon: If it be done therefore, it ſhould be done by one that is Chriſt's *ſubſtitute*, and Commiſſioned by him thereunto. If therefore, a Man have not Commiſſion and Authority from *Chriſt* to

to do it, he may not do it.

But the Paſtor of the Church of *Corinth* hath no Power or Authority given him from *Chriſt*, to adminiſter the Supper in the Church of *Cenchrea*. He can have none from Chriſt but what he hath by the Church; but he hath none by the Church, and therefore none from Chriſt.

He hath none by the Church of *Corinth*, for they can give him no

no power for any action in *another* Church: He hath none by the Church of *Cenchrea*, for they do not Call him to Office amongſt them: And therefore he hath none at all, for theſe are the two only Churches from whom any thing can be pretended in this Caſe.

Arg. VII. If he may Adminiſter the Supper to and in the Church of *Cenchrea*, he muſt

muſt alſo *fulfil* his Miniſtry towards that Church in *all the other acts* of his Miniſtry wherein the Church needs his help: For right to adminiſter the Supper ſuppoſeth Office, but Office-relation inferreth Office-Bonds, Office being not a Power or *Licence* only, but carrying in it a *Charge*, Command and Duty. But it is evident, the Paſtor of the Church of *Corinth* is not bound to fulfil his

his Miniſtry towards the Church of *Cenchrea*, he is not bound to Watch there, Rule there, Guide there, Labour in the Word and Doctrine there.

The *other* Officers of the Church of *Corinth* are bound to fulfil their Offices, in doing the reſpective work thereof to the Church of *Cenchrea*, as much as the *Paſtor*; and both they and he are as well bound to the *other* Churches in *Achaia*, as to

to that at *Cenchrea*.

Arg. VIII. If this adminiſtring the Supper in the Church of *Cenchrea* by the Paſtor of the Church of *Corinth* be Lawful and Warrantable, I demand, What is it that makes it ſo? It is plain he doth a *ſpecial* act, which none but Perſons impower'd and priviledged thereto may do; ſuch ſpecial acts muſt have ſomething for the ground of

of them, indeed all acts must, else they are unlawful. But there is nothing that can impower the Pastor of the Church of *Corinth* for thus acting in the Church of *Cenchrea*. It must be either his *Gifts* or his *Grace*, or his *Election*, or his *Ordination*: But none of these can give him *power* to administer the *Lord's Supper* in *Cenchrea*.

Not his *Gifts* nor *Grace*.] For then a Non-Officer might do it.

it. *Grace* gives *ability* only to do a thing acceptably to *God*, as to the inward frame of the heart with which it is done; not any *right* to do lawfully any external act which otherwise might not be done. *Gifts* only furnish with ability for doing such a thing, (whereto the Gifts are suited) unto *others* Edification, but confer not a Right or Authority whereby it may lawfully be done; for then

then every one that hath equal Gifts muſt have equal Authority. Neither *Gifts* nor *Grace* make a Man Chriſt's *Subſtitute* to bleſs and ſanctifie Elements in his Name, and make them Sacramental Signs of Chriſt and his Benefits. Private Members, yea Women have both Gifts and Grace; yet are not Chriſt's Subſtitutes for ſuch an Adminiſtration.

Not his *Election.*]

The Church that chooſeth him, chooſeth him only for *themſelves*, not for *other* Churches; to be in Chriſt's ſtead amongſt *them*, not amongſt *others*. For Chriſt hath not given them power to confer ſuch power on any Man, with reſpect to any others than themſelves: But each Church is betruſted with it by the Lord Chriſt for it ſelf. The Church of *Corinth* cannot ſubject the Church

Church of *Cenchrea* to *their* Paſtor; and therefore cannot give him either Office-*power*, or power for any Office-*act* in the Church of *Cenchrea*; they may as well make him an Univerſal Paſtor over all the Churches in the whole World.

Not his *Ordination.*] For this preſuppoſeth, is grounded upon, and relates wholly to his *Election*; and thence gives not power of a larger extent than he

was called to in his *Election.*

He is Ordained to no other than he was Choſen to; and therefore, if in his Election he be not Choſen to act as an Officer in other Churches, his Ordination impowers him not at all thereunto; He is not Choſen to one thing, and Ordained to another. Ordination, (be it a Solemn inveſtiture of him with Office-power, or be it a Solemn Separation

tion

tion of him with ſuppoſed due Rites, and in due manner to his Work, yet it) ſo neceſſarily and wholly relates to his Election, that he can receive no power thereby of *larger* extent than in his Election he was called unto.

In ſum therefore, If neither his *Gifts*, nor *Grace*, nor *Election*, nor *Ordination* be a juſt and ſufficient ground for the Paſtor of the Church of *Corinth*

rinth his adminiſtring the Lord's Supper in the Church of *Cenchrea* there is no ſufficient ground at all for it: But in none of theſe is there a ſufficient ground for it, therefore there is none at all. As to what may be pleaded by vertue of Communion of Churches, it ſhall be conſidered in the next *Point*.

This ſhall ſerve for *Arguments* concluding the

the *Queſtion*. There are ſome *Objections* that may receive their *Anſwer* from the Premiſes, and theſe come next to be conſidered.

Obj. 1. *He is a* Paſtor *every where, and abides ſtill veſted with that* Relation, *and the Authority of it, even when he is in* Cenchrea, *and not only when he is acting as a Paſtor in* Corinth. *'Tis not with a Church-Officer as with the Elements*

ments in the Sacraments, which remain Sacred and Sacramental only while they are using in that Ordinance; but afterwards, and out of that use, what is left of the Bread or Wine is common.

Anſ. True, he doth abide clothed with the Office of a *Paſtor*, even while he is at *Cenchrea*; even as the Lord Mayor of *London* abides Lord Mayor though he go into *Weſt-*

Weſtminſter; yet he can put forth none of his power as *Mayor* whilſt he is there: So is the Paſtor of the Church of *Corinth* limited in the acts of his Office, as to the object of it, unto the particular Church of *Corinth*; Elſewhere, and unto others, he is but as a Private Perſon as to any Office-Authority or Power: As a Father abides a Father, when he is in another Man's Houſe; yet

hath no Paternal Authority over any Children but his own.

Yea, I will grant further, that the Paſtor of the Church of *Corinth* is to be honoured with ſingular eſteem by the Church of *Cenchrea*; not only for his eminent excelling in ſpiritual Gifts and Grace, but alſo becauſe the Lord Jeſus hath put honour upon him in calling him to ſuch a place, and veſting him with ſuch an Of-

Office in one of his Churches.

Nay, I will moreover yield the Paſtor of the Church of *Corinth* to be an Ordinance of God for good to all the Members of the Church of *Cenchrea*: So indeed he is in his feeding of the Church of *Corinth* with a Word of Wiſdom, to all the Inhabitants of that City, being a Veſſel that carries precious Treaſure, and

holds forth unto all that hear his Preaching the Word of Life.

And ſo is the Church it ſelf of *Corinth*, it being the Pillar of Truth, and an Ordinance provided and ſet up on purpoſe by the great God in the dark World for this very end, to diſplay his manifold Wiſdom in the Goſpel, and direct the loſt Sons of Men in the way of Communion with God by Chriſt, and an Eternal En-

Enjoyment of him.

Yet it will not at all follow from hence, that the Church of *Corinth* may judge with Church-Cenſure the Men of the World that are *without* (the Apoſtle, 1 *Cor.* 5. 12, 13. expreſly denies it) or Excommunicate the Members of the Church of *Cenchrea*, who are not of the ſame Lump and Body with them. No more will it follow that the Paſtor of the Church

of *Corinth* may do any Office-acts in the Church of *Cenchrea*, though he abide clothed with that Office, and in his holy Administrations in the Church of *Corinth* be an Ordinance of God for their good, as far as Providence gives them an opportunity to partake of the benefit thereof. The Lord Mayor of *London* is the King's Officer, or Ordinance for good to all the Kingdom, and

and therefore to all the Citizens of *Briſtol*, as far as they have occaſion to uſe his power, yet the Lord Mayor of *London* can do no act of his Office, nor put forth any of his Office-power within the City of *Briſtol*.

Obj. 2. *The Paſtor of* Corinth *may as lawfully adminiſter the Supper in the Church of* Cenchrea, *as a Member of the Church of* Cenchrea *may partake in the Ad-*

miniſtration of the Supper in the Church of Corinth.

Anſ. The Caſes are not parallel. There is a great deal of difference between a *Member*'s partaking, and a *Paſtor's* adminiſtring the Supper in another Church. For

1. A Member in communicating is not Chriſt's *Subſtitute*, but is conſidered only as a Member of a particular inſtituted Church, where-

whereof Chriſt is the Political Head.

2. The Paſtor of *Corinth* is in his proper place where the Holy Ghoſt hath ſet him, when he is adminiſtring the Supper *there* (which is more than can be ſaid when he is adminiſtring in *Cenchrea*) and whom the Church rightly receives to partake with them in that Ordinance, he cannot put back, nor may he forbear his Duty upon that account.

3.

3. There are Inſtances and Grounds in Scripture, for a Member of *one* Church his being received and owned, and his communicating in *another* Church *Rom.* 16.1,2. *Acts* 20.4,5,6,7. But there are none for a Paſtor's adminiſtring the Supper out of his own Church.

4. Receiving the Supper is a *Priviledge*, Adminiſtring the Supper is an action wherein *Office-power* is exerted,

ted ; and hence agai they are vaſtly differ ent, and the one much more confined than the other: Receiving unto the Supper each others Members occaſionally, being but a proper expreſſion of *Siſterly Communion* between Churches; when as Officers mutually acting as Officers in ſeveral Churches, implies a *Coalition* of the Churches into one ; or at leaſt that they are both equally under his Of-

Office-power. Sharing in a Priviledge, and putting forth of power, do ſo much differ, as that in a private Member the one is much more limited and reſtrain'd than the other: A private Member of *Corinth* hath no Power or Right to Vote in another Church than that whereof he is a Member, for Excommunication, Admiſſion, Calling an Officer, or any thing elſe of like na-

nature, wherein the Members of that Church are concerned to give Judgment, yet a Member of *Corinth* may there partake of the Lord's Supper. And ſuppoſe a Member, or Forty Members of *Corinth* ſhould Vote, being preſent in the Church of *Cenchrea*, when an Officer is Called, or a Member Received or Caſt out; their Vote, though concurring with the Church

Church of *Cenchrea*, would have no efficiency, or cauſal influence at all, by virtue of any Inſtitution of Chriſt, to inſtate ſuch Perſon in Office-Power, or to admit into, or caſt out from a Member-Relation. If therefore a Member of *Corinth*'s being admitted to partake of the Supper in *Cenchrea*, will not infer his power to Vote or paſs Judgment there; much leſs will it infer the Pa-

Paſtor of *Corinth*'s power to act as an Officer there.

Obj. 3. *The Paſtor of* Corinth *is an Officer of the Church* Catholick, *and he adminiſters the Lord's Supper to the Church of* Cenchrea, *as Members of the* Catholick *Church, not as ſuch a* particular *Church.*

Anſ. 1. The Scripture knows but two kinds of Churches, *viz.*

viz, *Myſtical* and *Inſtituted*.

2. The *Myſtical* (conſiſting of all and only true Believers) hath neither Officers nor Ordinances ſeated in it, though both are deſigned for it principally; but as *it* is, ſo all its *priviledges* are ſpiritual and inviſible, and not Diſpenced by Men, but by God himſelf. Nor indeed is it poſſible, *That the Church* Myſtical *ſhould be the proper ſubject of Or-*

Ordinances diſpenſed by Mortal Men, becauſe then no Man could in Faith diſpenſe any Ordinance to another; for no Man can make a Judgment of Faith or certain Knowledge, concerning anothers belonging to the *Myſtical* Church. And hence, the Members of the Church of *Cenchrea* ſuppoſing them all Members of the Church *Myſtical*, yet *as ſuch* they are not Subjects nextly and

compleatly qualified for, and inſtituted to this Ordinance of the Lord's Supper; Neither is the Paſtor of the Church at *Corinth* an Officer over them, for the *Myſtical* Church hath no Officers. And by the ſame reaſon, the Paſtor of *Corinth* may give the Lord's Supper to any that he judgeth Believers, where-ever he caſually lights on them.

3. The *Inſtituted* Church is no other than

than a Particular Congregation or Church; ſuch as that at *Corinth*, and that at *Cenchrea*, which are parts of the general kind, and Inſtituted Churches themſelves; as *Thomas* and *John* are parts of Mankind, and Men themſelves. But look as *John*'s Eye is not ſet in *Thomas*'s Head, nor can it ſee there; ſo neither is the Officer of the Church of *Corinth* ſet in the Church at *Cenchrea*, nor can he

do any acts of Office there. For though all Officers in the general belong to the Church in the general, as all Hands belong to the Body of Mankind in the general, or Humane Body; yet this and that particular ordinary Officer belongs to this and that particular Church, and to them only, as this and that Hand belong to this and that particular Body. And therefore the Paſtor of the Church

Church of *Corinth* is no more, nor otherwiſe an Officer of the *Catholick* Church, than my Hand or Eye is an Organ of *Mankind*; that is in ſhort, He is an Officer to the Church of *Corinth*, and to no other Church beſides that.

4. If *Catholick* Church in this Objection be taken in another Notion than either for the Church *Myſtical*, or for all particular *inſtituted* Churches, namely,

namely, for *The whole body of visible Bilievers throughout the World:* I Answer (1.) There is no such Church. For although the whole body of Believers throughout the World be so called in our common Speech (and complying with Custom, we may notifie them by that Name) yet the Holy Ghost in Scripture, tells us of no such Church. (2.) It was a piece of the *Faith* of the *Congregational* Church-

Churches in the times of their Liberty, which they ſhall do well now not to depart from, that, *Tho the whole body of viſible Believers throughout the World are called the Catholick Viſible Church, and may be ſo called, yet it is not* as ſuch, *a Church intruſted with the adminiſtration of any Ordinances, nor hath it any Officers.* Declar. at the *Savoy*, ch. 26. §. 2.

And therefore the Paſtor of the Church of

of *Corinth* cannot be an Officer to them, nor have the Members of the Church of *Cenchrea*, under that Notion *as part of this Body*, any Right or Title to have the Lord's Supper administred amongſt them. (3.) The ſame Perſons ſay alſo expreſly, that, *Beſides particular Churches* (ſuch whoſe Conſtitution and Gathering they had before deſcribed) *there is not inſtituted by Chriſt any*

any Church more extenſive or Catholick, entruſted with power for the adminiſtration of his Ordinances, or the execution of any Authority in his Name. If therefore there be no ſuch Church inſtituted by Chriſt, a Plea from it for the regularity of this Practice is altogether vain, being wholly Founded on that which is not. (4.) This Notion of

Declar. at the *Savoy Of the Inſtitution of Churches, and their Order,* Prop. 6.

uch a kind of Catholick Church, undermines and overthrows at once all the Principles of the *Congregational* way and Practice; As will quickly appear to any that underſtands and will conſider it, and as they well know that are any thing acquainted with the Grounds and Writings of the different Parties in thoſe Points. But this Practice impleaded in this Diſpute, cannot ſtand without entertain-

taining ſuch a Notion of a Church Catholick. This ſhould make us ſhy of it, ſince it leads to the overthrow and renunciation of what we once believed and built up by our Profeſſion and Practice; and engageth us to the owning of that which is inconſiſtent with all the Principles of our Perſuaſion, touching the Conſtitution of Churches, and the Order to be obſerved by them.

POINT II.

Touching Communion of Churches.

I. Tho this Communion be partly founded in, and greatly suited to the Law of *Nature*, and Light of *Reason*; (to the Principles whereof the New Testament Institutions offer no Violence) yet it is to be managed by the Light of the Rules of the *Word*; it being brought

brought under a ſpecial Inſtitution of Chriſt as many other things are, which even Natural Light goes a great way in approving of, and leading to. Although therefore this or that particular Practice may ſeem a very fair and ſweet fruit of the Communion of Churches; yet if it be deſtitute of all Ground and Warrant in the Word, ſuch Practice muſt be look'd upon as unlawful, be-

cauſe wanting a Warrant from the Holy Scriptures.

II. Communion of Churches is for the help, preſervation and building up, not only of the ſeveral Saints in thoſe Churches conſidered *ſeparately* and ſingly; but firſtly and immediately of the Churches themſelves, as inſtituted *Bodies* or Societies, made up and conſiſting of Saints for that end joined together according to the Lord.

Lord. Hence it muſt needs follow, that whatever tends to the *confounding* of Churches, which in their Conſtitution are *diſtinct* and *ſeveral*, and ſhould be ſo preſerved inviolably, is not a right exerciſe and improvement of the Communion of Churches, but a perverting thereof.

III. Hence alſo it follows with an high hand, That though in communion of Churches there be a ſingular

exerciſe of that love, which all Saints and Churches ought to have and ſhew one to another, as opportunity for it is adminiſtred ; yet it is altogether unwarrantable, for Churches walking in mutual Communion to *coaleſce* into, and make up a new Inſtituted Body, of which they ſhould *all* be Members. For tho they ought to walk in love and communion one with another, yet they are therein

in limited by the Lord, and may not become Members one of another mutually; there being no *Inſtitution* of his to Warrant it, as there is for Saints becoming one Body in a Church, and Members one of another by virtue thereof. Nor if ſeveral Churches ſhould agree ſo to make up one Body, would Chriſt be the Head of that Body, as he is of every Church or Body of his own Inſtitution. IV.

IV. As notwithſtanding Communion of Churches, both the ſeveral Churches as Bodies, and alſo the particular Members of each of them as Members, ought to be kept diſtinct; neither the ſeveral *Churches*, while they continue ſeveral Churches, running into one body; nor the *Members* of each becoming mutually Members of the other: So their ſeveral reſpective *Officers*, and all the *adminiſ-*

ministrations of them ought to be kept *distinct*, and appropriated according as the Lord hath set them: *Officers* of Churches in Communion, being no more generally or mutually Officers to those several Churches, than the *Members* of them are mutually *Members*.

From the premised Considerations touching Communion of Churches, several *Reasonings* concluding the *Que-*

Queſtion might be deduced: But all the Improvement that I ſhall make of them, is only to anſwer ſome *Objections* ariſing from *miſ-apprehenſions* about the preſent Subject, *Communion of Churches.*

Obj. 1. *The Paſtor of the Church of* Corinth *may lawfully adminiſter the Supper in the Church of* Cenchrea *by vertue of* Communion of Churches, *as well as act as an* Officer *in a* Sy-

Synod *where the Meſſengers and Elders of Churches that walk in Communion meet.*

Anſ. Notwithſtanding Communion of Churches, he may not lawfully adminiſter the Supper in *Cenchrea.*

1. Communion of Churches enlargeth not the *object* and *limits* of the reſpective Officers Power. *Such* Communion Churches may not have; it would rather be *Confuſion*, and prejudice both the Pri-

Priviledges and entirenes of each of them. *Communion of Churches* extends not to the subjecting of *Churches* to each others Officers, any more than to the subjecting of particular *Members* to other Churches than their own. The *Church* of *Corinth* may as well by virtue of Communion of Churches Censure and Cast out a Member of *Cenchrea*, as the *Pastor* of *Corinth* by vertue of Communion

of

of Churches, act as an Officer in the Church of *Cenchrea*.

Communion of Churches is ordained for the mutual help of Churches, by the benefit and use of the *Gifts* that are in any of them, the help whereof another may need; but not for a foundation of the enlarging, mutual communicating, or exercising of *Office-power*.

2. Church-Officers acting in a *Synod* to instruct or admonish an erring

erring Church, act not any *Office-power*, nor do any other thing, than a *Synod* consisting of *Brethren* without Officers, might as lawfully do. Neither indeed, do *Officers* come to, or act in a Synod as *Officers*, but as *delegated* or deputed or sent by their respective Churches thereunto: And for *such* an Expression of Churches mutual communion, there is a clear Warrant in the Word. But for Churches to com-

communicate their Officers to each other, or for ordinary Officers to act as *Officers* to more Churches than *that one* to which they are chosen, there is no Warrant at all.

Obj. 2. *The Church of* Cenchrea *desires it, and the Church of* Corinth *consents.*

Anſ. 1. I ſtill demand, Where is the Warrant for the deſire of the one, or the conſent of the other? 'Tis cer-

tain one Church may poſſibly requeſt, and another agree to that which is un-warrantable.

2. The *whole* of the Paſtor's Power he hath from *Chriſt* through the Church; and thence he is to be regulated in the exerciſe of that power wholly by the Rule that *Chriſt* hath given about it in his Word, not by the Churches conſent or diſſent at all. For tho the Power that he exer-

erciſeth be devolved on him from Chriſt, by the intervention of the Churches acting; yet the whole of the Office-power that he exerciſeth is Chriſt's, and to be put forth in his Name, and it neither is, nor ever was ſeated in the Church.

3. The *Cenchreans* call, and the *Corinthians* conſent or diſmiſſion, may tranſlate the Paſtor, and change his relation from *Corinth* to *Cenchrea*: But while the

the relation abides as before, the call or requeſt of the one, and the conſent of the other render not his acting as Paſtor to *Cenchrea* any other than irregular: tho perhaps it may render it leſs diſtaſtful to ſome. For the Office-*relation* remaining unaltered, the Office-*power* cannot be tranſported from one Object to another, nor enlarged to more Churches: Becauſe Office-power is limited

in

in its extent, both as to the *things* about which, and *perſons* over whom it is to be exerciſed; and cannot by any conſent or agreement of Paſtors and Churches, be in either of thoſe regards extended beyond, or ſtraitned within the compaſs and bounds ſet and fixed by Chriſt. A Church may as well *abridge* a Paſtor's Power, as *extend* it further than Chriſt hath done; or extend *another* Officer's power

power to things that Chriſt hath ſecluded from his Office: As for Example; Agree that a *Deacon* ſhall baptize; or that their *Paſtor* ſhall only Teach and not Rule. But as this Agreement and anſwerable Practice would on all hands be invalid and ſinful; ſo is this alledged deſire of *Cenchrea*, and conſent of *Corinth* altogether irregular, and without Warrant from Chriſt; and thence whol-

wholly null, and ſuch as makes the Paſtor's acting in the Church of *Cenchrea* no more lawful, than it would be if neither *Cenchrea* deſired it, or *Corinth* agreed to it.

Obj. 3. *The Paſtor of* Corinth *brings ſome of his Members with him, ſuppoſe ſix or ſeven or more, to* Cenchrea, *and he adminiſters the Supper as to his own Church, tho not aſſembled in the uſual place,*

place, or uſual number, but the Cenchreans *communicate with them.*

Anſw. 1. This *Objection* and Practice imply a tacit acknowledgment, that the Paſtor of *Corinth* may not adminiſter the Supper but in his own Church; which is the very thing expreſly argued for in this Diſpute.

2. I demand in whether part of this company thus aſſembled, reſides the Church-power

power of receiving or excluding from participation in that Ordinance? Suppose a person be occasionally present that pretends to be a Member of a *Third* Church, suppose one at *Athens*, or elsewhere in *Achaia*; but perhaps is reported to be Cast out, or Guilty of some Scandal: whether must the Church of *Cenchrea*, or these few Members of the Church of *Corinth* with their Pastor, give Judg-

ment concerning this Perſon's being receiv'd or debarred from the Supper then to be adminiſtred? If it be ſaid, the Members of *Corinth* with their Paſtor: Let the Church of *Cenchrea* look about them; well they may (I ſuppoſe they will) make ſome Stand at this new Practice of ſo uncouth an Aſpect, which plainly bereaves them (tho a Church of Chriſt, aſſembled in the Name of Chriſt) of

power

power to judge Eccleſiaſtically concerning a Perſon's fitneſs to be received into ſo near communion with them in this holy Ordinance; and tho they apprehend his claim to be frivolous or falſe, or unſatisfactory, yet ties up their hands from ſecluding him. If it be ſaid, this Power reſides in the Church of *Cenchreæ*; this very thing makes it evident, that the *Corinthians* Paſtor's bringing over

with him thoſe ſix or ſeven Members, is but a falſe colour to varniſh over a foul buſineſs, and hide the irregularity of the Practice from the more ſimple-hearted that are tender of ſwerving from the Rule. If it be ſaid, it belongs to *both* of them to Judge; I ask again, which is the Church, and which is a Church-Judgment? If it be ſaid, *both*; then here is an Officer of *Corinth* acting as an Of-

Officer to and in the Church of *Cenchrea*; which is the very thing which the practice ſuppoſed in the *Objection* is deſigned to avoid: Beſides, *Communion of Churches* is alſo perverted to *confound* and *jumble* Churches, and make two Bodies that ought to be kept diſtinct, *coaleſce* into one.

POINT III.

Touching the invariableneſs of the Rule, and our ſtrict Obligation to obſerve it, tho with hazard of Suffering.

I. Tho inſtituted Worſhip hath undergone ſundry alterations; *that* becoming an *Inſtitution* which ſometimes was not, and *that* again ceaſing to be one which ſometimes was; yet

yet mens ſtrict and punctual obſervance of Inſtitutions, is bound upon their Conſciences by the Second Commandment in all Generations, throughout all thoſe ſeveral Changes that the Wiſdom of God hath made in his own Inſtitutions.

II. Our Inſtitutions binding us in the ſtrength of the Second Commandment, as is ſaid, our ſwerving from the Rule of them muſt needs be a Sin againſt

gainſt the Moral Law, and particularly, a breach of *that* Commandment; and hence, no more allow'd us to avoid outward Sufferings, than it is allow'd a Man to ſteal, againſt the Eighth Commandment, that he may avoid Poverty. Yea, of the two, the Thief is on the better ſide, both becauſe the commands of the Firſt Table are greater than the Commands of the Second; and becauſe as his Sin is

is againſt a diſpoſal of Providence, darkned perhaps, exceedingly by the interpoſure of much of the iniquity of Man; ſo ours is againſt the expreſs Inſtitution and clear Commandment of him who is the Wiſdom of the Father, and Lord over all: Beſides, our Sufferings coming for our adherence to the Commands of Chriſt, we have ſignal Promiſes relating to ſuch a Caſe and alſo a rich opportunity,

portunity, and evident hopes of glorifying Chriſt by our Sufferings, all which ſhould mightily ſtrengthen us to our duty : But none of theſe things can be equally pleaded concerning one under Poverty, who is reſtrained from ſtealing by his Conſcience of the Eighth Commandment.

III. All *our* Inſtitutions in the New Teſtament being ingrafted on the Second Com-

Commandment, as the Stock that bears them, no leſs than *theirs* were under the Old Teſtament; We are no more allow'd to make bold with *our* Inſtitutions, either in neglecting any of them, or ſwerving from them in any kind or degree, than they under the Old Teſtament might with theirs.

IV. The Rule given *us* being no leſs compleat and perfect than that

that which was given *them*. Chriſt *as a Son* being no leſs faithful *over his own Houſe than Moſes* who was *a Servant*, was in the Houſe of his Maſter and Lord; and *our* Inſtitutions being given forth from no leſs Wiſdom and Grace and Authority than *theirs* were: Difficulties and Sufferings can no more relax our obligation ſtrictly to obſerve the Ordinances

ces given us by *Christ*, than they could relax their obligation to obſerve *Moſes* his Ordinances. Yea, we having in all theſe things rather the advantage of them, our obligation in matters of *Inſtitution* muſt needs be acknowledged in that regard the ſtricter and more indiſpenſible of the two.

V. There is nothing truly of *Inſtitution* but is a part of the *Name* of Chriſt, and part of the

the *Words* of Chriſt, no leſs properly and really than the moſt glorious Myſteries of Faith, or moſt fundamental Points of Doctrine. But we muſt not in any kind *be aſhamed* of any *of his words*, nor in any degree or ſort *deny* any thing of *his Name*; no, tho our Lot be to live in an *adulterous and ſinful Generation*, and in thoſe places and times where the not denying of them may coſt

us our lives, *Mark* 8. 38. *Rev.* 2. 13.

VI. The *leaſt* and the *greateſt* matters of *Inſtitution* are injoin'd us alike indiſpenſably. We may therefore as lawfully lay aſide *all*, as lay aſide *any* Inſtitution to avoid Sufferings.

VII. One end of the Lord's giving ſo exact a Rule in matters of Inſtitution, is for the *Tryal* of our Obedience and Loyalty: And his bringing

Diffi-

Difficulties and Sufferings upon us for obſerving what he hath commanded us, is alſo that he might take the more *thorow* and ſolemn Tryal of our Loyalty, Love and Faithfulneſs to him. It is therefore impoſſible that Difficulties and Sufferings ſhould alter that Rule in matters of Inſtitution, or give us any Diſpenſation as to our cloſe obſervance thereof.

Let me anſwer ſome

Ob-

Objections hence; and I ſhall proceed to the next *Queſtion*.

Obj. 1. *The Church of* Cenchrea *deſires the Ordinance of the Supper earneſtly, and ſtands in great need thereof for the ſtrengthening of their Faith in difficult times, and warming their love to Chriſt and one another; being alſo in the more danger of ſcattering, in that they are deprived of a Paſtor of their own. Surely Chriſt*

hath left ſome way for his Church to enjoy that Ordinance, in ſuch a time when their need of it is ſingularly great: They muſt needs therefore, as the Caſe is with them, either go without it to their great grief and wounding, or have it adminiſtred by one that is no Teaching-Officer, *or borrow of* Corinth *their Paſtor.*

Anſ. 1. *Cenchrea* being deprived of a Paſtor, they muſt furniſh themſelves with one; every

every Church being bound in Conſcience to provide it ſelf with all the ſtanding Ordinances of Chriſt, as they will anſwer caſting off Chriſt's Authority that hath appointed them, and not be guilty of deſpiſing his love who gives them as ſignal Pledges thereof, and of ſinning againſt their own Souls, by neglecting a ſpecial Ordinance for the Edification and Salvation of them.

2. 'Tis ſad when a Church is deprived of any Ordinance, eſpecially that of Teaching Elders, and if God do indeed withhold them from enjoying one, it ought to be lookt upon as a ſore Rebuke from Chriſt, carrying in it no leſs than a Threatning to remove his Candleſtick from them, and as a kind of partial Excommunicating of them inflicted by Chriſt himſelf from Heaven, and it is there-

fore a ſore and ſolemn teſtifying againſt ſuch a Church by the Lord.

3. This Judgment is much the heavier when it befalls a Church in *ſuch a Day* as the *Objection* points at; yet Affliction is to be choſen before Sin: And the Affliction of being deprived of that ſweet and precious Ordinance of the Supper, in ſuch a time of ſpecial need of it, (tho very grievous to a gracious Spirit, yet)

had

had better be born, than the Ordinance be ſcrambled after in an unlawful way.

4. The Church of *Cenchrea* may as lawfully have it adminiſtred by a *non-Officer*, as by the Officer of *another* Church. For the Paſtor of *Corinth* is no other than a non-Officer to the Church of *Cenchrea*; and therefore if the one be irregular and unlawful (as the *Objection* ſeems to grant it is) ſo is the

the other alſo no leſs.

5. This *Objection* carries a Face as if the Church at *Cenchrea* could well enough content themſelves without a Paſtor, could they but get the Lord's Supper by any ſcambling ſhift, or could they ſatisfie themſelves in going without it: But ſurely this is an evil frame on many accounts, and argues both little Conſcience of walking in *all* the Commands and Ordi-

nances

nances of Chriſt; and alſo that ſuch a Church aims more at the keeping up the Form and Name of a Church, than at *fulfilling* their Duty to their own Souls.

Obj. 2. *The Church is* poor, *and our Rulers are ſo far from giving encouragment to Men of their Way; that they are rather ſevere againſt them; from whence*

This was written when the Meetings of *Diſſenters* were in danger of being diſturb'd

whence it comes to paſs both that the Church is under an impoſſibility of maintaining, and conſequently of furniſhing themſelves with a Paſtor of their own, and alſo hath little hopes of any peaceable and continued enjoyment of him with them, if they had one.

Anſwer 1. If the Church of *Cenchrea* can meet with the Paſtor of the Church of *Corinth* to receive the Lord's Supper (as it

ſeems they can) they may as well meet with a Paſtor of their own, and enjoy his labours amongſt them, according to the Rule and Order of the Goſpel.

2. If the Church of *Cenchrea* be not defective in their Duty, but lay out themſelves, as the Lord requires, for the obtaining of a Paſtor of their own, and yet cannot obtain one; they may and ought to wait on the Lord in Faith and Hope that in

in due time he will provide them of a Paſtor: And in the mean time they muſt *keep his way*, *Pſal.*37. 34. bearing their want of a Paſtor as their affliction from the Lord, which they muſt not ſeek to eaſe themſelves of by ſinful and irregular ways.

3. It is one ſpecial thing wherein Chriſt is taking a Tryal of his Churches in theſe Nations at this day; whether they will be

at the charge of maintaining all his Ordinances and Officers amongſt them, without help therein from the Civil Magiſtrate ; or whether they will not rather be without them ? And as it is a ſpecial Particular wherein the Tryal of the preſent Providence lies ; So it is that wherein Churches are in the more danger of failing, becauſe it is a part of the Yoke of Chriſt, which the generality

nerality of the Churches in theſe Nations have not put their Necks under *heretofore*; whereas all even the *pooreſt* Churches that we read of in the Apoſtles times, did from their *firſt* Conſtitution furniſh themſelves with Officers without any help therein from the Civil Magiſtrate, who was in many regards more ſevere againſt them, than through the favour of God ours are

to us. See 1 *Theſſ.* 5. 12. with *chap.* 1. 6. and 2. 14. and 2 *Theſſ.* 1. 4. This Church was one of the Churches of *Macedonia*, ſpoken of 2 *Cor.* 8. 1,2,3.

4. If the Church of *Cenchrea* through extream Poverty cannot of themſelves provide a Paſtor of their own, the Lord hath not left them without direction and relief in this caſe. In which they ought both to ſearch the Word themſelves, and

and alſo to conſult other Churches, whoſe Duty it is not only to hold forth Light to a Siſter-Church in the dark, but alſo to yield forth outward Supplies to a Siſter-Church in diſtreſs; which is a lovely exerciſe and fruit of mutual Charity and *Communion* between *Siſter-Churches*, and *that* which hath unqueſtionable Warrant in the Word; whereas *this* of borrowing and lending an

Officer to do a Caſt of his Office in another Church beſides his own, is a thing unheard of in the Scripture, and never practiſed by the Primitive Churches under the Apoſtles direction.

Obj. 3. *Difficult times produce* unuſual *Caſes and Extremities, and that which in an* ordinary *caſe would not be lawful, is allowable in* ſuch *Caſes and Times.*

Anſw.

Anſw. 1. Difficult times do indeed produce unuſual afflictions on Churches, and make their Temptation to *depart* from the the Rule ſo much the greater, yea too too often cauſe breaches and miſcarriages amongſt them; But no difficulty or ſeverity of the Times can *alter* the Rule given by Chriſt unto his Churches.

2. The Primitive Churches of the New Teſtament, were under

der as much difficulty as any Churches in this Land can pretend to be in; yet they kept close to the *Rule*, nor do we find in them any such practice as this, nor any thing that may countenance it in the Sacred Records concerning them.

3. Difficulty of the Times calls indeed for the exercise of suitable Graces, and also of Prudence: But Prudence hath its scope only in such things in Church

Church-Worſhip as are no part of the Worſhip, but only circumſtances thereof, related to Worſhip not as it is Worſhip, but as an action performed by Men, all whoſe actings muſt have time and place for them. And thence the things wherein Prudence may interpoſe to *vary*, are ſuch things about which there is no poſitive Divine *Inſtitution*. When Place and Time come under an *Inſtitution*

tion (as for Example, the Temple and their Feaſts under the Old Teſtament, and the Firſt Day of the Week in the New) there Prudence may not alter them; nor may we on ſuch an account ſwerve from the Rule; for they become Parts of Worſhip.

4. The *Adminiſtrator* of the Supper is more than a common *circumſtance* of the Worſhip performed in that Ordinance. For he

he ſanctifies the Elements, as the Temple or Altar did their Sacrifices and Gifts; being the *Subſtitute* of Chriſt in the adminiſtration of that Otdinance, appointed thereunto by the inſtitution of the Lord. And of this there ſeems to be an acknowledgment and ſenſe, in the practice pleaded againſt in this Diſpute: For why elſe doth the Church of *Cenchrea* ſeek fot the Officer of the

Church

Church of *Corinth*, and not take any of their own private Members for this work?

5. 'Tis most true, *Affirmative* Commands do not bind us to be always actually fulfilling of them; yet *Negative* Commands restrain us at all times from transgressing of them. And therefore tho the Church be not bound to be every day celebrating the Lord's Supper, yet they are bound when-ever they do

do celebrate it, to do it in no other manner than according to the *Rule* given them by Chriſt the Lord; whoſe Rule is, that their *own* and not *another Church-es* Officer adminiſter it amongſt them.

I ſhall add no more on this Queſtion, only that I know not that I am *ſingular* in any thing that I have written; ſure I am, that in the ſum and main of the caſe, I have the generality of the Miniſters

niſters and Churches of the *Congregational Perſuaſion* concurring with me. As an evidence thereof, let me direct to *one* Teſtimony, and tranſcribe *another*; not doubting but had I my Books and Papers about me, I could eaſily add many more. The firſt Teſtimony is Dr. *Owen* in his *Brief Inſtruction in the Worſhip of God*, &c. *by way of Queſtion and Anſwer. Queſt.* 26. *page* 118, 119, 120, 121, 122,

122, 123. Where he is moſt expreſs againſt it, and gives ſundry Arguments to confirm his Judgment. The other Teſtimony is of *all* the Officers and Meſſengers of the *Congregational* Churches in the Declaration of their Faith and Order, agreed on and Publiſhed *Anno* 1658. The *16th Propoſition* concerning the Inſtitution of Churches, *&c.* runs thus, *A Church furniſhed with Officers (according*

ding to the mind of Chriſt) hath full power to adminiſter all his Ordinances, and where there is want of any one or more Officers required, that Officer, or thoſe which are in the Church may adminiſter all the Ordinances proper to their particular Duty and Offices; But where there are no Teaching *Officers, none may adminiſter the Seals, nor can the Church authorize any ſo to do.*

Queſt.

QUESTION II.

May a Member of the Church at Cenchrea *partake of the Lord's Supper adminiſtred there by the Paſtor of the Church of* Corinth, *eſpecially himſelf not being clear, whether the practice of the Paſtor of* Corinth *in this particular be Warrantable?*

Anſ. No : Whether he be ſatisfied, or ſcrupulous about the Warrantableneſs of the act of the Paſtor of *Corinth*, he may not participate of the Lord's Supper adminiſtred by him in the Church of *Cenchrea*.

1. There is ſuch a near alliance and neceſſary connexion by the appointment of God, between the perſon adminiſtring, and the orderly adminiſtration of this Ordinance,

nance, that I cannot partake of it, but I contract upon my ſelf the guilt of his unlawful adminiſtration. If a Juſtice of the Peace in *Middleſex* ſend out his Warrant to fetch me before him in *Eſſex*, and it being there ſerved upon me I ſubmit to it and ſuffer my ſelf to be carried before him by vertue of it, I become hereby guilty of compliance with his arrogating Authority which the King hath not

not given him. So it is in this caſe, and the reaſon thereof is, that neceſſary connexion which there is in both caſes, between the act that is done, and the perſon's rightful authority that doth it.

2. My communicating evidently holds forth an approbation of his power or right to adminiſter: And ſo it is a Sin againſt that Charity which I owe to him, for I confirm and ſtrengthen him in that

that his Error. It is alſo a Sin againſt the Charity that I owe to the Church by a nearer and ſpecial Bond, being in Fellowſhip with them, and one of them; for this my communicating doth alſo incourage them in the Error of their way. It is true indeed, if his acting were ſuch as might be lawfully *done* by him, and *deſired* by them, on ſome *other* grounds; then, tho the true and *juſtifying* grounds

grounds of it were mistaken both by them and him, then I say, my bare Presence and communicating with them could not be justly interpreted as a sinful incouraging of them; but there being *no* ground that renders his act lawful, the case is otherwise.

Obj. *But sundry* holy Saints *have experienced the gracious presence of Christ, speaking peace, and strengthening their*

their Faith and Grace in the Lord's Supper ſo adminiſtred; and therefore it is his Ordinance, and rightly adminiſtred, and I may communicate in it.

Anſw. 1. Tho the error of the Adminiſtration argued againſt in theſe Papers, ſhould not be ſo deep as to make it *no Ordinance* of Chriſt; yet it may be ſuch, and doubtleſs is, as to make my communicating therein *unlawful.* The Croſs joined

to Baptiſm doth not make it *Null*, yet it makes it *unlawful* for me to receive it ſo adminiſtred. Kneeling at the Supper deſtroys it not from being Chriſt's Ordinance, yet makes it unlawful for me to receive the Supper at all if I cannot receive it otherwiſe than Kneeling. In the caſe under debate, neither the lawfulneſs of the Paſtor of *Corinth*'s adminiſtring in *Cenchrea*, nor the lawfulneſs

neſs of a Member of *Cenchrea*'s communicating in the Supper ſo adminiſtred can be made good, tho it ſhould be granted to remain Chriſt's Ordinance, notwithſtanding the Error that is in the Adminiſtration.

2. Chriſt may be experienced graciouſly preſent to a Believer's Soul in an adminiſtration which it is not lawful for the Believer to partake of; yea, which indeed is no Or-

Ordinance of Chriſt. Doubtleſs many good Souls, who in former Times have through infirmity, and want of Light, conſcientiouſly uſed Common-Prayer, or obſerved the Holy-days, have had experience of ſpecial and ſweet communion with Chriſt, both in the one and in the other: yet *neither* are Chriſt's Ordinance; nor will thit Experience warrant the lawfulneſs of the uſe and obſervation

on thereof: For the Lord therein had not any reſpect to the one or the other as any Ordinance of his; but of his great Goodneſs over-look'd the infirmity and accepted the ſincerity of his Servants, having reſpect to the Graces in their Hearts that were ſtirred up and awakened to exerciſe, by the apprehenſion (tho a miſtaken one) of an Ordinance of his; He being ſo abundant in Good-

Goodneſs and Truth, that he oftentimes does *that* for us in a way of Grace, which we could not challenge from him by vertue of any expreſs Promiſe of his ; He then by the greatneſs of our Error magnifying his own Grace the more.

3. The deſign of theſe Papers is not to bereave *any* of their precious Experiences, nor call them in Queſtion (yet we ſhould not build more on them

them than they will bear) but to ſave us from an Error in Opinion and Practice, of a very ſad aſpect and evil conſequences, if it ſhould once find general entertainment in the Churches: But I had rather leave them to the Reader's own Thoughts than put my ſelf to the trouble of declaring them.

FINIS.

Books Newly Printed for Nath. Hiller, at the **Princes Arms** in **Leaden-Hall Street**, over against **St. Mary Ax.**

THE **Divine Institution** of **Congregational Churches**, Ministry and Ordinances, Asserted and Proved from the Word of God. To which is added,

A Discourse concerning Unction, and Washing of Feet. Proving, That they be not Instituted Sacraments, or Ordinances in the Churches. Both by **Isaac Chauncy**, M. A.

Pietas in Patriam: The Life of his Excellency **Sir William Phips**, Knt. Late Captain General and Governour of **New-England**, Containing the Memorable Changes **undergone**, and Actions **performed** by him.